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SUFFICIENCY OF REVELATION.

A

S E R M O N,

By WILLIAM TURNER, *jun.*

N E W C A S T L E :

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ADVERTISEMENT.

THIS discourse is sent to the press in compliance with a request presented, in a manner that could not easily be refused, by a number of young friends, to whom the Author is proud to acknowledge himself under the highest obligations. By others, perhaps, his prudence will be called in question; since it will easily be discovered that he has made so free a use of Saurin's excellent discourse on this subject, (Tom. 1. p. 438. Ed. de la Haye) that he can scarcely claim a right to adopt the language of Cicero concerning Panætius, Multum secutus, non autem sum interpretatus.



L U K E xvi. 31.

IF THEY HEAR NOT MOSES AND THE PROPHETS, NEITHER WILL
THEY BE PERSUADED, THOUGH ONE ROSE FROM THE DEAD.

IN the parable of which these words are the conclusion, our Saviour represents to us the case of an unhappy person, who, while he solicits Abraham to employ some new means of reclaiming his brethren, seems to wish, at the same time, to exculpate himself; and tacitly throws upon Providence the blame of having used only weak and ineffectual methods for his conversion and amendment. And Abraham is introduced as checking these unjust reproaches, and attesting the sufficiency of the ordinary methods of revelation and grace.

This parable has been frequently quoted to prove many things with which, in my
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apprehension, it has very little to do. It seems to be necessary that we should here remember, that a parable, or moral story, is usually brought to illustrate some one particular point; which purpose if it completely answer; it is by no means necessary that it should be accurately and precisely true in other respects. We may take the circumstances of the story, as we do the machinery of a dramatic or other performance, requiring only that they contain nothing contrary to nature. The particular point which this parable is to illustrate is, certainly, the Sufficiency of Revelation, as we have it, to produce conviction; and as for other things, it does not seem intended to prove any thing about the exact time of the commencement of future rewards and punishments, as it has been made to do; any more than that the righteous are literally taken to Abraham's bosom, or that there is such a precise division between the righteous and the wicked, that they may converse, but not mix together: and the like.



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The doctrine, then, of this parable, is included in the two following propositions:

FIRST, God has given, to the Revelation which he has addressed to us, characters of truth sufficient to convince every reasonable person, who will give himself the trouble of examining it.

SECONDLY, God has enforced the precepts which he has directed to be given to mankind, by those motives which are most proper to incline us to comply with them.

So that neither the unbeliever nor the libertine have any right to demand, either a revelation more clear, or motives more effectual: to the evidences and sanctions of which if they neglect to attend, we may be warranted in asserting, with the venerable patriarch in the text, *Neither will they be persuaded, though one rose from the dead.*

The most numerous class of unbelievers are, probably, those, who refuse to admit
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the truth of christianity, because they will not give themselves the trouble to examine it. But such persons as these have no just right to ask for *new* proofs. If they had made that diligent enquiry, which God has established as a necessary pre-requisite to our partaking of any of his gifts, natural, moral, or religious; if they had weighed the proofs and examined the system of religion, and found our faith absolutely deficient in evidence, and its doctrines and precepts of trifling, or of no importance, their infidelity would be excusable. But if God hath revealed those truths, which of all others most essentially concern mankind, the certainty of a future state of happiness and misery, with the means of avoiding the one and obtaining the other; if he hath been graciously pleased to remove this most important knowledge from the uncertain foundations of conjecture, and to fix it upon the well-established basis of fact; (not only in general, by the numerous miracles by which he enabled its great first preacher and his immediate disciples to confirm
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their doctrine, but by the particular fact of his own resurrection, as an example and pledge of the future resurrection of all men); if, lastly, he hath left nothing wanting to the complete authentication of these facts, either as to number or credibility in the witnesses, or to opportunity in the age to which they addressed themselves to detect an imposture, if this had been one; if, after all, they will be at no pains to dig the field for the treasure which is thus so liberally provided for them; if they will not so much as open their eyes upon the light which is placed in so conspicuous a point of view; if they rather choose to devote their whole time to concerns of comparatively small importance, or to waste it entirely in vain and childish amusements, what right have they to complain of a deficiency of evidence; or what credit can we reasonably give to their professions of readiness to receive the gospel, would it please the Almighty to afford them further proof?

For suppose that God should grant them the indulgence they require, let him even comply with the request of the rich man in the parable, may we not easily justify the assertion, that the same degree of negligence, which stands at present in the way of conviction, would prevent their being *persuaded, though one rose from the dead*. For even the apparition of the dead would draw after it a long train of difficulties and suspicions, which would occasion endless reflection and enquiry. In the first place, a man would naturally examine, after the first surprise was abated, whether he was certainly in his right mind, or whether what he saw was not a delusion, arising from some disorder of the brain, or some profound reverie. He would also, perhaps, think it necessary to examine, whether this was really a supernatural appearance, or raised by the craft of some leader of a party. He might, further, too, be led to suspect, whether it was the work of a good, or an evil, being; whether it was a warning to convert, or a snare to deceive him. All these questions, and a thousand

thousand others which would naturally arise, would require much time and pains to investigate and solve. They would require that the merchant should for a long time be less attached to his gains, that the libertine should suspend his pleasures: they would require that each should form a new set of acquaintance, with themselves, with scripture, with history; and acquire a totally new set of habits, of reasoning, thought, and cool investigation. Now the same degree of negligence which causes their present inattention, would prevent so immediate and total a change; and in the mean time the impression of so unusual an event would gradually wear away, till it sunk to the level of those plain historical facts, on which, at present, depends the evidence of the gospel. Let us then say of the negligent unbeliever, *If he hear not Christ and his Apostles, neither will he be persuaded, though one rose from the dead.*

These reflections will equally apply to the gay and lively infidel, who being
quick

quick at repartee, and sharp and poignant in his raillery, has learned the art of evading a sound argument, by a witty remark, or a lively sarcasm; and, having thus secured on his side the ridicule of his companions, is eager to claim the triumphs of a victory, because he has had the skill to avoid a combat. Now it is easy to see that it is due neither from the justice nor the wisdom of God to favour such a man with new proofs of revelation. Not from his justice: for how can he who, to obtain a reputation for wit and talents, or to render himself agreeable to a profligate company, makes a practice and boast of turning into ridicule the most important truths, the proper evidence of which he has not vouchsafed to examine, how can he expect that God should change for his sake the methods of his providence and grace? Neither is it due from his wisdom, for the reasons we assigned when treating of the negligent unbeliever. In addition to which, we may ask with what face he can go among his witty acquaintance with the story of so strange an apparition;

apparition; or what reception they will give to the relater of it? Will they who ridicule the testimony of some of the best and wisest men, confessedly, that the world ever saw, when they solemnly declare that they have seen a dead man raised to life, that they have conversed with him for forty days, and been witnesses to his gradual ascension into heaven, in the open day, when they themselves were perfectly composed and in their right minds,—will these men, I say, receive with respect the idle tale of a vision, which has appeared, perhaps, for once, and gone back again in a hurry, before the spectator knew whether he was himself or not; a tale, too, palmed upon them by one, whom they have known to be remarkable for pleasant jokes and sarcastic banter? No: On the other hand, “ may we not easily imagine what gay
 “ and lively things will be said upon
 “ the occasion, which will cut with so
 “ much the keener edge, as they will be
 “ directed against one, who himself has
 “ taken the same liberties. They will be
 “ sure

“ sure to put him in mind of his own
 “ waking thoughts, and will encounter
 “ him with the same ridicule and scorn
 “ which he has himself employed against
 “ others; till they have made him ashamed,
 “ first to vouch for, and afterwards
 “ to credit, a story, which he himself
 “ would not have believed, upon the relation
 “ of another and which, perhaps,
 “ for his own conduct’s sake, he secretly
 “ wishes were not true.*”

But let us proceed to those whom their own bad passions have led into unbelief: of whom it must be confessed that the number is very great. It naturally occurs to the mind to enquire, what is the reason why, on other subject of curious speculation, they readily acquiesce in a certain degree of evidence, while in matters of religion they are determined to see nothing in the midst of the clearest light. But there is an obvious answer,—which the more you consider, you cannot fail to be the more convinced of its truth,—
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* Atterbury, vol. 1. p. 56.

that this wonderful difference proceeds entirely from the former set of subjects having nothing to do with the inclinations and passions, whereas the latter materially concerns them. Whether the sun turns round the earth, or the earth revolves with the rest of the planets; whether matter is susceptible of infinite division; whether there is a void in nature, or nature abhors a vacuum; whatever side we take in these questions, we may still be covetous, proud, or ambitious; we may still be negligent in our various duties; we may still be careless fathers, disobedient children, unfaithful friends. But whether there be, or not, a God in heaven, whose invisible eye observes our actions, and penetrates our very thoughts; whether *he hath appointed a day in which he will judge the world in righteousness, by that man whom he hath ordained*; these questions interfere with our prejudices and passions, and with the conduct which they determine us to pursue; so that it becomes our interest, if these be evil, to
try

try to answer such questions in the negative.

Such are the unbelievers from the prevalence of ungoverned passions. And with respect to these it is easy to prove, that the most extraordinary interpositions, even such as that referred to the text, would be insufficient to convince them. For it is not for want of strength that the proofs they have already are rejected, but for want of a sincere and disinterested mind. "He that shuts his eyes against a small light," says an excellent writer,* "on purpose to avoid the sight of what is disagreeable, would, for the same reason, shut them against the sun itself. The truth is, such a man understands by his will; and believes a thing to be true or false, merely as it agrees or disagrees with a violent inclination."

History affords us two striking examples, the one in the Old, the other in the New, Testament, of the little success to be expected

* Atterbury, p. 51.

pected from sending for a messenger from the dead to persons of this disposition. When Saul, by his folly and misconduct, had so effectually incurred the Divine displeasure, as to be deprived of all the means of communion with God, which were permitted during that age, he added to his former presumption and disobedience, by attempting to avail himself of the imposture of a woman, who, pretended, by the aid of a familiar spirit, to use the language of those times, to call up the dead from the repose of the grave: as if the dead were less dependent upon God than the living; or as if he could expect to hear that from any other power, which was expressly denied him by the Almighty. Whatever supposition we may adopt on the subject of this strange relation; whether we suppose the prophet himself to have appeared, or whether a phantom only, or whether, as to me seems most probable*, we conclude the whole to have been a fraud of the woman, it is

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* See Vandale de Divinationibus Idololatricis sub Veteri Testamento. c. ix. or Le Clerc in 1 Sam. xxviii.

equally certain that Saul was himself persuaded that she had brought up Samuel, that he heard the prophet really reprove and threaten him, and that he was strongly moved and shocked by it, for we read that *he fell along upon the earth, and was sore afraid*; yet his temper and conduct are in no respect improved; he neither confesses his sins nor implores their forgiveness; but rushes headlong upon his fate, with a heart more desperate and hardened than before.

Our second example shall be taken from the conduct of the unbelieving Jews, in the time of Jesus Christ. This excellent person condemned, in his discourses, the prejudices of the synagogue, declaimed against the vices of the rulers, and unmasked, with great address, the hypocrisy of the pharisees. Their rage and fury being thus excited, they examined his doctrine for nothing but to oppose it; they bent all their thoughts to accomplish his destruction; and for this purpose they laid snares for his innocence, searched
diligently

diligently to have found any weakness in his doctrine, and took every possible means to convince themselves and others of the falshood of his pretensions. They interrogated him in religion, in politics, in morals; but the wisdom of his answers baffled all their designs. They examined his conduct, and found nothing but what was perfectly good. They sifted his whole conversation, but found it *always with grace, seasoned with salt*.—Still all this was not sufficient; they sought of him *a sign from heaven*: “If he be sent of God,” said they, “let him produce the proper proofs of his mission.”—Well; Jesus restored health to the sick, and understanding to the lunatic; he calmed the rage of the winds and waves, and controuled all the laws of nature. But passion suggested a ready answer, *He casteth out devils by the prince of the devils*.—Lazarus, however, being raised from the dead, was a living witness in the midst of them in his favour: *Therefore the chief priests consulted how they might put Lazarus to death, because that by reason*
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of him many of the Jews went away, and believed on Jesus.

This is a natural representation of the impassioned unbeliever. Passion makes him blind to the clearest proofs. It is impossible to convince a man who *will not be convinced*: such a man *will not be persuaded, though one rose from the dead*. A disposition essential to the knowledge of the truth, is to have a mind prepared for the practice of virtue. *The secret of the Lord is for them that fear him. If any man will do his will, he shall know of the doctrine.* But *this is the condemnation, that light is come into the world, but men have loved darkness rather than light, because their deeds were evil.*

We come now to the philosophical unbeliever, who, professing to be animated by no other desire than that of discovering the truth, wherever it may be found, has not been able to obtain sufficient evidence of the truth of christianity. “The doctrines of the christian church,” he says,
“are

“ are full of contradictions and absurdities,
 “ ties, physical, numerical, and moral;
 “ one party maintaining that bread is
 “ flesh; another that three are one; a
 “ third that the wisest and best of beings,
 “ has chosen and rejected his creatures,
 “ without any regard to their wisdom or
 “ goodness; and a fourth that the only
 “ way of satisfying justice is to punish
 “ the innocent for the guilty: the doctrine,
 “ besides, of the resurrection of the
 “ dead, is so contrary to all experience,
 “ that until I can really see an instance
 “ of one that has risen from the dead,
 “ I must be excused from yielding up
 “ my full assent to it.”—Now with respect
 to the charge of contradictions and absurdities, it is easy to reply that the christianity of the New Testament has nothing to do with the notions of speculative writers, or the creeds of particular churches; and that it especially becomes a philosopher, who aspires to the character of a fair and candid enquirer, to have recourse to the original record, rather than to the comments and enlargements

enlargements of others ; and not to judge of the qualities of the spring by taking up the waters at a distance from their source.—And as to the evidence which our philosopher requires, it has already been granted in sufficient abundance. Our Saviour raised the ruler's daughter, the widow's son, and Lazarus ; the first after she had just expired, the second while he was carrying to the grave, and the third after he had been some time buried : And all the Apostles are witnesses that Christ himself is risen from the dead. These things we did not, indeed, see done ; but the accounts of them are so authentic, that we have no more reason to doubt of their reality than if we had. “ For
 “ though no evidence affects the fancy so
 “ strongly as that of sense, yet there are
 “ others which as fully satisfy the reason ;
 “ so that there are many distant matters
 “ of fact, of which we are as certain as
 “ of what has happened before our eyes :
 “ the concurring testimony of so many
 “ witnesses, every way qualified to inform,
 “ and having no interest in deceiving us,
 “ and

“ and even sealing their testimony with
 “ their blood, rendering it morally, as we
 “ speak, or, as we might speak, absolutely,
 “ impossible, that their testimony should
 “ be false*.”

Nay, says the philosopher, but they
 might have been deceived themselves.

But consider, if they were deceived, it
 was not one person only (as would
 be the case with you, if you obtained
 what you wished), but twelve Apostles;
 not only twelve Apostles, but five hundred
 brethren; not only five hundred brethren,
 but all those, in every place, who were
 witnesses to the miracles that were wrought
 in attestation of it. If you assert this, you
 must at the same time grant, that this
 multitude of persons, in other respects
 sensible men, had their heads all turned
 together with so strange a malady, as to
 make them believe they saw what they
 saw not, that they heard what they heard
 not, that they conversed with a man with
 whom

* Atterbury, p. 61.

whom they did not converse, and were witnesses to miracles which were never wrought. You must grant that they persisted in this extravagance, not for an hour or a day, but for forty days together; and for the whole of their lives afterward.

But let us make a second supposition, that the Apostles, and all concerned with them, were impostors. If they were impostors, you must grant, that there have been, not only one, but many men in the world, who were of a nature so totally different* from the rest of mankind,

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* The argument from the uniformity of human nature is set in so clear a light by Dr Priestley, in the address to Philosophical Unbelievers, which concludes his preface to the new edition of his Experiments, that I trust I shall be excused for making a pretty long extract:

“ As philosophers, the question between us is, whose faith, strictly speaking, is more agreeable to *present appearances*.
 “ Whatever we may think of an *author of nature*, and of his attention to it, we equally believe in *the uniformity of the laws of nature*, and that *man*, whose constitution is a part of the system of nature, was the same kind of being two thousand years ago that he is now; as much as that a horse of that age, or an oak-tree of that age, had the same properties with the horses and oaks of the present.
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as to choose to suffer imprisonment, torture, disgrace, and even death itself, for the purpose of giving a sanction to a lie. You must grant that they had none of them a spark of common sense; for that, having a design to impose upon the world,

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“ Consequently, whatever was possible with respect to *man*
“ in any former period, is equally possible now.

“ But will any man, who gives a moment’s attention to
“ the subject, say that it is even *possible* that several thousand
“ persons, in London or Paris, could be made to believe that
“ any man in London or Paris, died and rose from the dead
“ in their own life-time, that they should persist in this per-
“ suasion through life, without shewing any sign of insanity,
“ that they should gain numerous proselytes to their opinion,
“ though it subjected all who embraced it to all kinds of
“ persecution, and even to death; and that the belief of it
“ should establish itself against all opposition, without any
“ person being able to detect the imposition?

“ Now I apprehend that this might take place even more
“ easily in London, or in Paris, at this day, than it could
“ have done at Jerusalem in the time of our Saviour. Human
“ nature could not have been the same thing then that we
“ find it to be at present, if mankind could have been so
“ imposed upon. This I therefore think absolutely incredible,
“ and consequently, as the less difficulty of the two, as believ-
“ ing a thing much less improbable, I admit the truth of the
“ gospel history, the admission of which makes the subsequent
“ account of the propagation of christianity (which all history,
“ and even the present state of things, proves to be true)
“ perfectly easy and natural. Admitting these leading facts,
“ all

they have acted in a manner the least likely to impose upon it; the time, the place, the witnesses, every circumstance, being in all respects contrived for the discovery of the imposture, if it was one. The time was the time present, when every

“ all the rest follows of course, and all things came to be as
 “ they are without any farther miracle. But real miracles we
 “ must have somewhere, in order to account for the present
 “ state of things; and if we must admit miracles, let them be
 “ such as have a *great object*, and not such as have no object at
 “ all, but only serve to puzzle and confound us.

“ The history of the Jews, and the books of the Old Testa-
 “ ment, furnish many *facts*, which no hypothesis besides that
 “ of the divine origin of their religion can explain. Let the
 “ philosopher only admit as a *postulatum* that Jews are, and
 “ always were, *men*, constituted as other men are, and let him
 “ not deceive himself, by considering them as beings of another
 “ species. All I wish in this respect is, that persons who
 “ pretend to the character of *philosophers*, would be so through-
 “ out, and carry the same spirit into the study of history, and
 “ of human nature, that they do into their laboratories; first
 “ assuring themselves, with respect to *facts*, and then ex-
 “ plaining those facts by reducing them to *general principles*
 “ (which, from the uniformity of nature, must be universally
 “ true) and then I shall have no doubt of their becoming as
 “ firm believers in christianity as myself. They will find no
 “ other *hypothesis*, that can explain such appearances as they
 “ cannot deny to be real. Let philosophers now say, whether
 “ there be reason in this or not.”

every one might enquire for himself; the place was Jerufalem, where every one might enquire for himself; the witnesses were men that, from their former conduct, were evidently the worſt qualified that could poſſibly be to ſupport a falſhood, and to act their parts conſiſtently with it for ſo long a time, and in ſo public a manner.—But beſides the contrivers of this plot being ſo fooliſh, you muſt grant, moreover, that their enemies were in the plot with them, and aſſiſted them to carry on the cheat. You muſt grant that the Jews, the Chriſtians, and the Heathens, divided as to every other ſubject, had agreed with reſpect to this; ſince there was no one in their own times that ever convicted them—What do I ſay? there was no one in their own times that ever *accuſed* them—of bearing a falſe teſtimony. Into what a number of abſurdities would this ſuppoſition of their impoſture lead us!

May we not, then, conclude, even againſt the philoſophical unbeliever, that
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if the ordinary proofs, the *standing* revelation, be not sufficient to convince him, even additional miracles cannot reasonably be expected to do it?

Let us now justify the doctrine of our text against those who demand new motives to *repentance*, as we have attempted to do in answer to those who require new motives to *belief*.

“ We believe,” say these persons, “ the
 “ truths of religion, but are seduced by
 “ the snares which surround us on all
 “ sides. Our evil inclinations, lead us
 “ astray, and the examples of others give
 “ a sanction to our folly. But a new
 “ manifestation of divine power would
 “ awaken our attention, and put us upon
 “ our guard; thus *testifying unto us, that*
 “ *we come not into any place of torment.*”

Now in the first place I am apt to dispute the effect which such an appearance would produce. For shall we suppose it to happen frequently, or only seldom? If
 it

it happened every day, it would presently lose its whole force, and sink down to a level with the ordinary dispensations of Providence, which are not more wonderful, but, only from their commonness, less striking, than such extraordinary events as are required: so that they who, at present, are so little struck with the grand and awful, or the beautiful and kind, operations of God, in the earth, the air, and the sky, and in all those different productions which, while they demonstrate the power and skill of their Creator, preach to the whole intelligent creation the duties which they owe to him, would equally harden their hearts against the voice even of the dead, if this should so frequently exhort them to repentance. But supposing this prodigy more rare: then that, in all likelihood, would happen, which they experience on other occasions of alarm. They would be struck with terror for the moment; but presently the impression would vanish, and they would relapse into vice. We see every day, in the world around us, sufficient examples of
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of this. There are events, which must infallibly occur to those who proceed in a course of vice, scarcely less striking and awful, certainly more rationally calculated to produce conviction, than the return of a dead man from the grave. They see their companions in vice tormented with the most excruciating and loathsome diseases, and thus by gradual steps approaching the brink of destruction: or they behold them suddenly cut off, by acute distempers; by accidents, the consequence of their own excesses; or by suicide, the effect of frantic rage and disappointment. They feel, perhaps, the warning brought more home still; the approach of sickness excites the apprehension of death; the terrors of conscience awaken the stings of remorse; and their petitions for the return of health and the continuance of life, are accompanied, for the time, with the sincerest resolutions of repentance. Now are not all these things messengers from the dead? Yet how soon do they return to their former habits, when the strength of the alarm has abated!

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In the second place, a man who is persuaded of the divine authority of religion, and yet, in spite of this persuasion, persists in his impenitence, has already so far hardened his heart, that you can scarcely expect him to be influenced by any new motives. For what is the train of sentiments which possesses his mind? “ I believe that there is a God, who observes
 “ my actions, and that none even of my
 “ thoughts can escape his notice; I believe
 “ that in his power are the instruments
 “ of vengeance, and that he can at any
 “ time overwhelm me by an act of his
 “ will. Ought not reflections so awful to
 “ keep me continually within the strict
 “ line of duty? No: I will sin, though
 “ in his presence, who is greater than all;
 “ I will provoke him to jealousy, as if I
 “ were stronger than he.—I believe that
 “ God entertains for me and all his creatures a *love which passeth understanding*;
 “ that to him I owe my faculties, both of
 “ body and mind, and all the blessings
 “ which render life delightful; I believe,
 “ moreover, that he has sent his son to
 “ lead

“ lead me to truth and virtue, and to
 “ offer me a glorious immortality; and
 “ surely such reflections should make me
 “ blush at my ingratitude; and dispose
 “ me to consecrate my life to his service,
 “ who has made such a gracious provision
 “ for me. But no: I will resist these
 “ engaging motives, I will banish the
 “ thoughts of such constant and unwearied
 “ mercies, at the hazard of provoking my
 “ benefactor to wrath; I will stifle the
 “ remorse which my ingratitude excites,
 “ and endeavour to learn to sin with con-
 “ fidence.—I believe there is a heaven,
 “ prepared for the virtuous; that *in the*
 “ *presence of God* there is *fulness of joy*, and
 “ *at his right hand are pleasures* for ever-
 “ more. The idea of so perfect and glo-
 “ rious a felicity ought to raise me above
 “ the pleasures of the world; these *foun-*
 “ *tains of pure and living water* ought to
 “ make me forsake my *broken cisterns*,
 “ *which can hold no water*. Still I will go
 “ on to sacrifice *invisible things* to *visible*,
 “ the delights of virtue to the pleasures of
 “ sin, *an eternal weight of glory* to the un-
 “ certain

" certain enjoyment of tranſient pleaſure.
 " —I believe there is a hell prepared for
 " the impenitent, where they will ſuffer
 " the moſt grievous and laſting ſorrows;
 " that theſe ſorrows are denounced againſt
 " myſelf; and that it reſts with myſelf to
 " eſcape or to endure them. Still I diſ-
 " dain to be thoughtful about my ſtate;
 " for the triumph of pleaſing the ignorant
 " and vain, for the poſſeſſion of empty
 " and deceitful pleaſures, I am content to
 " cloſe my eyes againſt the dangers which
 " ſurround me."

Thus reaſons the finner who believes,
 but ſtill continues impenitent. Now what
 prodigies ſhall be great enough to move a
 mind like this? Shall God give more
 than heaven and immortality? Shall he
 hold out terrors more alarming than hell
 and miſery?

And thus it appears, that the ſufficiency
 of the evidence which God has already
 provided for the chriſtian religion; and
 the awful ſanctions which he has annexed

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to

to its laws, may be clearly shewn: Thus may we “justify the ways of God to “man,” in opposition to the complaints of the impenitent and unbelieving. These men have Christ and his Apostles, *let them ask them. If they hear not these witnesses, neither will they be persuaded, though one rose from the dead.*



F I N I S.

P O S T S C R I P T.

The evidence of the resurrection of Jesus Christ, has been lately proposed in so masterly a manner by the excellent writer referred to in page 24, in a sermon, first preached in the Assembly Room, at Buxton, that I should think myself inexcusable if I did not here recommend it to the perusal of my readers; who, if they should thereby be induced to proceed to his *Institutes of Natural and Revealed Religion*, and his *Letters to a Philosophical Unbeliever*, will, I have no doubt, join with me in lamenting the late wanton and unprovoked destruction of his books and papers, as being an equal loss to the *christian* world, with that of his apparatus, to the *philosophical*.

N. B. E. Humble has procured a number of Copies of the above Discourse, price 1s. 6d.

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